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LUTHERAN MEN

The Laborers are Many and the Harvest is Great
St. Mark's Brotherhood, Bloomfield, Nebr.
Story on Page Three

Volume 34

No. 10

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1953

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LUTHERAN MEN

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What a Farm is Doing to a Church

by H. G. KNAUB

A Brotherhood Project Revitalized a Congregation in Bloomfield, Nebr.

St. Marks Brotherhood, Bloomfield, Nebr., is comparatively new. We began with 11 members in 1950 and have grown slowly but surely to present membership of 34. Though we always had interesting meetings and discussions, the men wanted something more to do, to stimulate greater interest in our Brotherhood and to give our church members and organizations a chance to work together.

So our Farm Project was undertaken in 1952. The Brotherhood sponsored the cultivation of 240 acres of land, and the entire congregation was invited to lend a hand.

The profits from the project were to be in charge of the Brotherhood and to be used entirely over and above the usual local and benevolent needs of the congregation. The profits have been used chiefly to boost our New Church Building Fund, which now stands at $36,000 in cash. In addition, special contributions have been made to the Lutheran Student Foundation of Midland College.

During the first year, with the pastor a bit skeptical at the prospect of cultivating 240 acres, 150 acres of oats and 75 acres of corn were planted, with Theodore Lamprecht and William Lamprecht in charge of operations. The entire congregation responded with more help and equipment than was needed. Those who could not help in ground preparation and seeding, gave cash contributions toward operating expenses, and donated all the seed.

When the oats were threshed, we used three machines, with crews totaling 79 men. Women of the church sent food to the parish hall, where other women prepared the noon meal and also took an afternoon lunch to the men in the fields. There were others ready to help, but there just wasn't enough room for all.

The net proceeds from the Farm Project in 1952 were $5,200.

The project has done much to make the members of our congregation better acquainted, and strengthened the bond of a common Christian cause. It has stimulated many members who had no interest in the church or its program for years. It has also shown our members that even the busiest were able to give a little more time and extra gifts to God's Acre, by which the fellowship through the church was made more desirable and

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Pastor Knaub is the minister of St. Mark's Lutheran Church, Bloomfield, Nebr.

the entire program more efficient and important. Through this project the need for a new church building has been brought more clearly before all our members.

To a great degree I attribute much of the growth of our church, or I should say, revival of interest, to our Brotherhood-sponsored Farm Project, directly and indirectly.

The primary purpose of our Brotherhood Farm Project is not, and should not be, to build a new church building, but rather we emphasize a partnership with the Lord in putting into practice the experience of working and sharing together, and knowing the joy of being the church at work. At least one of the by-products will eventually be a new church building.

When I came to this parish three years ago, there was a complete lack of co-operation between organizations; attendance at Sunday service averaged 60; Sunday school enrollment was 110; there was no Luther League. Now we have wonderful co-operation between organizations for the good of the church; our average Sunday attendance so far this year has been 280; our Sunday school enrollment of 200, with an average attendance of 200; we have a Luther League of 52 *active* members.

Those are a few developments which I feel are at least partly a result of our church experience in the Farm Project.

●

CHRIST CALLS MEN

TO OBSERVE THE

35th Anniversary

The Brotherhood

of The United Lutheran Church in America

BROTHERHOOD SUNDAY

October 18, 1953

The "Christ of the Emmaus Road" calls to the men of our Brotherhood to

Double Our Membership NOW!

Four Objectives for Church Organizations

by HOWARD A. KUHNLE

At the start of a new season of church activity, let's think about our organizations.

WHY DO we have organizations in a Christian congregation?

Probably not many have considered such a question. Church organizations are taken for granted! They're there! That's all there is to it!

Looking over the organizations in various congregations, one may wonder why certain ones are in existence. In some congregations, there is a deeper loyalty to the organizations than to the church. Some organizations seem merely to use the church building, but have no organic connection with the life of the congregation. Some organizations do not cooperate in the total program of the congregation. Are the organizations to be independent of the congregation? Indeed, every congregation must guard against this. The organizations should cooperate wholeheartedly with the congregation — as a matter of fact, in the set-up of The United Lutheran Church in America, congregational organizations are known as auxiliaries — helpers — both to the congregation and to the church at large.

In order to channel thinking about the organizations of the church, I should like to suggest that the objectives and purposes of any church organization should be *worship, education, service,* and *fellowship.* If all those ideals are not attained, at least to some degree, a particular organization is not fulfilling its obligations to its members, to its congregation, to the church at large, and to God!

Worship

Worship of the triune God is the distinguishing mark between the church and all other organizations in the world. This is the real reason for the existence of the church.

Worship means that God comes first — his people are to honor, thank and praise him. The Bible bears this out. Jesus said, "My Father's house is the house of prayer." In the 122nd Psalm we read, "I was glad when they said unto me, Let us go into the house of the Lord." The psalmist sings over and over, in many places, "Praise ye the Lord." Paul advises, "Pray without ceasing." Again, the church building is dedicated to God; therefore, it should be used reverently, for disrespectful use dishonors God.

The importance of worship ought to be obvious; nevertheless, some people have even objected to worship

The Rev. Howard A. Kuhnle is pastor of Redeemer Lutheran Church, Binghamton, N.Y.

in church organizations. They usually say that it takes too much time or is a waste of time! They are wrong! There is no real Christianity without worship. Objecting to worship is like objecting to the barking of a dog, or like being opposed to noise from a football game. The only solution is to dispose of the dog or stop the game. Likewise, objecting to worship means objecting to the church itself and demanding that it be closed.

Fortunate is that church in which every organization does have something by way of worship, even though it be merely a hymn, scripture reading, and prayer to open the meeting. For in a church organization, worship need not take much time, but it should pervade all that is done.

Education

Jesus is the greatest teacher of the ages, the teacher without a rival. He says: "Come unto me . . . Learn of me." Christians should always be learning more about their religion and about life itself. The church can do a great deal in this respect. Whenever possible, there should be learning-courses in our church organizations.

Education as a requirement of church organizations is perhaps not so obvious as worship. There are, of course, some people who do not want to learn more. Yet education should be a real purpose in a church organization. If ministers and others who have given themselves to the cause of religion can continue to learn all their lives, how can anyone claim that he knows enough of the Christian religion and the Christian interpretation of life?

Here are a few examples of church organizations living up to the idea of education: A choir at its regular weekly rehearsal; a Bible class in its Sunday morning session; a church council studying a booklet on worship or church administration. To put it in a slightly different way: The traditional educational approach in churches has been the study of missions. The newer approach is the study, as well, of Christian social action; for example, by our young people in their League meetings and in the "University of Life." Christians surely must be interested in Christian social action because of the tumultuous century in which we live.

There is much room for improvement in this matter of education in church organizations, but real progress has been made in recent years.

Service

Church organizations may well be doing things which will help the congregation in some material way. Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many," and, "I am among you as one that serveth."

As one sees various church organizations in action, there are many items of service that they perform, in addition to the money they may give to the congregation or its benevolent causes. For example, men's groups often paint church buildings. A newspaper recently featured on

age one the story of a church in ew Jersey, where the men of the ongregation gave major help in ecting a new building. Women's roups do housekeeping jobs in the urch. Young people's groups care r the lawn. Children's groups re- air hymn books.

Most church organizations do much long the line of service, and they do ot need urging, for their officers are sually looking for some project to eep their members busy.

One service project that is too often verlooked but ought not to be is the ossibility of furthering evangelism mong and by members of our hurch organizations. Some of the nembers of organizations are not nembers of the church and should e repeatedly invited in a tactful way. Even beyond this, however, the organ- zations provide a fine place from vhich to recruit teams of visitors for uilding up congregational member- hip.

Fellowship

One of the finest things that any rganization can do is to develop a roper friendship among the people f the organization and of the con- regation. Sunday services of wor- hip, as everyone knows, do not pro- ide enough opportunity for such ellowship. Many people do not have he time to linger and become well cquainted. Some people are natu- ally distant and will not speak to nyone unless someone first speaks.

Therefore, organizations can do nuch to develop a proper friendship among the people of the congregation. I have frequently spoken of the necessity of cultivating harmony, peace, and unity, and know that there have been good results from such emphasis.

Jesus was in constant fellowship with his disciples and with other people. Recall his words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." He had special friends even among the twelve — Peter, James and John accompanied him up to the Mount of Transfiguration. He was not too busy to attend a wedding feast. He met Nicodemus at night — apparently the only time that this timid leader could trust himself in the company of Jesus. He spoke to a "foreign" woman at the well of Sychar, in Samaria.

All organizations provide some fellowship — and sometimes nothing else. Some organizations become clannish and they need to extend themselves. Then too, different age-groups have different needs. Indeed, sociability is the sole reason for the existence of many church organizations. This is not to be condemned, but such organizations should broaden themselves. Human beings are gregarious, but when fellowship is the sole reason for the existence of an organization, that organization surely needs improvement and broadening.

Worship, education, service, fellowship! There they are! How well does your congregation and its organizations measure up to these standards?

●

ULCA Brotherhood Officers Conference

by LESTER M. UTZ

This is the conclusion of Pastor Utz's report on the conference held in July at Gettysburg, Pa.

B. T. BODIE, second vice president of the ULCA Brotherhood, presided at the first panel discussion, on Friday morning, July 17. Department heads and committee chairmen spoke on the topic, "The Brotherhood in Action."

Dr. Charles F. Brobst, Telford, Pa., chairman of the Committee on Evangelism, presented a new detailed program for increasing attendance of the men at the worship service. He told of plans to prepare a filmstrip that will describe how to put on such a program in a congregation. A three-step procedure was suggested by the speaker: 1. The Brotherhood of the ULCA would provide the tools and program. 2. The synodical Brotherhood would provide the leadership and promotion. 3. The congregation Brotherhood would put the program into action.

In the area of stewardship, B. T. Bodie, Columbia, S. C., presented a program of stewardship which is designed to "Double Your Membership." (Copies of these programs on evangelism and stewardship provided by the ULCA Brotherhood can be secured from Dr. Brobst and Mr. Bodie.)

In his presentation Mr. Bodie said in part: "This is your opportunity — it is your only opportunity. This is not a program of 'What's Your Line?' — you know what it is! This is not a program of 'Take It or Leave It!'— you can't leave it! This is not a program of 'Double or Nothing!'—there is no nothing in it; it is always double."

"We must do as much as we can, as long as we can, to as many people as we can!"

The Rev. Joseph B. Mohr, Brooklyn, N. Y., editor of *Lutheran Men*, told of the urgent need for more news reporters on the territory of every synod. He emphasized that *Lutheran Men* is the only medium in the Brotherhood through which men of the Brotherhood, everywhere, on all levels, can receive education, guidance and inspiration.

Dr. George A. Eichler, Northampton, Pa., chairman of the Lutheran Committee on Scouting, began his presentation by saying, "A good boy is the only material out of which a good man can be made."

He told of his work in setting up the scout program for the Lutheran Church on a regional basis, with 12 regions being organized and 10 men already chosen to make the contact down the line to the local scout troop

d program. He also referred to the *o Deo et Patria* award and indi- ted that 4700 scouts had registered r this award since 1938 and of ese, 675 ULCA scouts had complet- the work and received this meri- rious award.

Dr. Phares G. Beer, Allentown, Pa., airman of the Honorary Life and Memoriam Committee, reported at the July issue of *Lutheran Men* ntained the list of all who were membered during the past year. He so said that about 15 synodical rotherhoods already have synodical cretaries to promote this work.

The Rev. Lester M. Utz, Pittsburgh, a., speaking for the new Committee Audio-Visual Aids, informed the nference that his committee was aking a filmstrip to cover the hap- enings of the Gettysburg Officers onference and hoped to have it ready r use in local Brotherhoods in the ll. The committee is also working n other audio-visual aid projects.

M. R. Gruber, Atlanta, Ga., presi- ent of the Georgia-Alabama Broth- rhood, was called upon to outline ne plans for the 1954 Brotherhood onvention to be held in Redeemer utheran Church, Atlanta, Ga., Sept. 4-26. He informed the conference f the excellent facilities available nd of plans to use an auditorium eating 1880 people for the fellow- hip banquet.

Executive Secretary Earle W. Ba- er presented the final plans for a Brotherhood Manual as authorized by he Washington convention and in- ormed the conference it would be ready for distribution by the end of the year. The manual will be in loose- leaf form with provision for periodic mailings to be added to it quarterly. It will include only basic materials and be designed to be especially help- ful to new officers, new Brotherhoods, and all men new in Brotherhood work.

Edward Shotzburger, Lancaster, Pa., a long-time Brotherhood leader in the Ministerium of Pennsylvania, brought the closing address at the Friday morning session.

No formal speaker challenged the delegates more than Mr. Shotzburger as he talked with conviction on the task to be performed by the laymen of the church. He dealt with just three phases of Brotherhood work, namely, stewardship, active faith, and a fervent evangelism.

Such pertinent, penetrating thoughts as these held the attention of all: "To be spiritually prepared we must pay the cost. That means your beliefs must become your con- victions. We must have trust in God; nothing else will do!" Regarding the lapsed member, he said: "The empty pew says faith is a fantasy, love is a fraud, Jesus is an imposter, and eter- nal life is a hoax." Speaking about the evangelistic task confronting us all, Mr. Shotzburger concluded: "We must serve men so that we might get other men to serve God."

The closing session of the confer- ence was presided over by the third vice president, David H. Blomstrom, Smyrna, Ga. The theme of the panel was, "The Brotherhood Officers Work-

shop," and was participated in by presidents of synodical Brotherhoods.

Dr. S. J. Turille, Harrisonburg, Va., spoke on "How to attract and hold the interest of busy men." His "rule of thumb" was this: "Tell them that you will tell them. Then tell them. Then tell them that you told them." The speaker advised two approaches, namely, the practical business approach and the psychological approach. Some points he especially stressed were: careful planning, follow through, be tactful, be positive, set the example, and show appreciation for effort made and work done.

Fred R. Smyre, Hickory, N. C., spoke on the organization and program of a synodical Brotherhood. His remarks had to do with the North Carolina Synod Brotherhood, in which there are 127 active Brotherhoods out of 171 congregations, the highest percentage in any synod of the ULCA.

Lysle P. Shaffer, New Brighton, Pa., told how to interest churches that do not have Brotherhoods. He said it is largely a matter of education and inspiration, and outlined six steps of procedure for approaching a church to secure their response for the organization of a Brotherhood.

M. R. Gruber, Atlanta, Ga., presented a brief paper on how to promote better boys' work, in which he listed the following areas for work: scout troop, boys' interest club, father and son banquets, lads and dads nights, counseling service, and teaching in the Sunday school.

Eugene Kelchner, Merchantsville, N. J., in dealing with "Better Brotherhood Publicity," presented "eleven publicity p's in a pod," which are the pastor, parish bulletins, posters, postal releases, pamphlets, publications, pictures, periodicals, press and radio, phone, and personal contacts.

Walter C. Koehler, Pittsburgh, Pa., briefly outlined the need for better statistics in Brotherhood work and showed how they may be effectively used.

The concluding presentation in the final panel of the conference was made by John Walters, Hazleton, Pa., who spoke on the need for a greater distribution and use of the Brotherhood medium *Lutheran Men.* He stressed that subscriptions to *Lutheran Men* should be included with each member's dues and members of the Brotherhood should secure subscriptions for other men in the congregation who are not active in the Brotherhood.

David H. Blomstrom, who presided at the closing session, in a masterful fashion evaluated the Gettysburg Officers Conference as he saw it in action.

Dr. J. Frank Fife, president of the Maryland Synod, and an honored guest throughout the two-day conference, was called upon to close the conference with a formal message titled, "The Church Looks at the Brotherhood." Dr. Fife, who is well known for his deliberate manner and sincerity of purpose, brought a challenge to the delegates that sent them away from the meetings with the feeling that their time had been well

)ent there, that the future of the rotherhood was before them, that ıe opportunity for larger service to ıe church at large awaits the efforts f their hands and the consecraion of ıeir hearts.

The chaplain then closed the con-erence with prayer and the benedic-on, and the Gettysburg Officers Con-erence became history. The impact f those two glorious days of Brother-ood men at work, sharing and learn-ıg and dreaming and hoping and raying, will reach out eventually, e believe, into every synod and con-erence and congregational Brother-hood of the entire United Lutheran Church. That is our earnest hope and fervent prayer.

While the conference was held at the Lutheran Seminary at Gettysburg, the delegates were entertained in the new dormitory, and meals were served in the seminary refectory. Every comfort and courtesy was extended to the delegates to make their stay a very pleasant and happy one. To Dr. Harry F. Baughman, president of the seminary, and to other members of the staff there, we owe a deep debt of gratitude for every consideration shown us.

Message from Headquarters

by EARLE W. BADER

Christ Calls Men

THE 35TH ANNIVERSARY of the JLCA Brotherhood will be observed vith church-wide Brotherhood Sun-lay services on October 18. The third Sunday in October will also be the ime when the majority of the Protes-ant churches in the U.S.A. and Can-ıda will hold their annual men's Sunday services.

It is impossible to overemphasize the benefits to be derived from a well-planned Brotherhood Sunday service. We believe every pastor will recognize the 35th anniversary service as an opportunity to awaken the latent manpower of the congregation. In having a portion of one of the regular services of worship, the local

OFFICIAL NOTICE

The Nineteenth Biennial Convention
of
The Brotherhood of the United Lutheran Church in America
will be held in the Redeemer Lutheran Church
Atlanta, Georgia — on September 24-25, 1954

Kindly mark these red-letter dates on your calendar!

Plan now to send a large delegation to the Atlanta Convention which promises to be the largest meeting of pastors and laymen in our Brotherhood history.

Earle W. Bader
Executive Secretary

Brotherhood will be inspired to greater loyalty. Only with the pastor's cooperation will permanent good come out of this effort. No one will question the value of Men's Rally Sunday, as it provides the impetus to awaken dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

The Brotherhood Sunday service should be the time to urge your men to a fuller degree of personal evangelism and Christian stewardship in placing themselves and their means at the disposal of the church. With the Every Member Visitation looming ahead, it is impossible to evaluate the benefits that this opportunity affords.

Program Suggestions

The September issue of *Lutheran Men* carried detailed suggestions regarding hymns, psalms, scripture lessons and subjects for addresses for your men's service. We will be happy to send you a Brotherhood Sunday packet if you will address your request to our Brotherhood offices at Bethlehem, Pa.

Let's Double Our Membership!

Our Brotherhoods are giving their enthusiastic approval to the Stewardship Committee's Specific Project to increase their membership 100 per cent before the end of this year.

The Brotherhood Sunday service on October 18 will be the time for a church-wide effort to enroll new members in each congregational Brotherhood. An attractive poster to announce your service has been mailed to each pastor and Brotherhood president together with a suggested 12-page program. We invite your special attention to the installation service for your new members, which will follow your Brotherhood Sunday presentation.

The September issue of *Lutheran Men* listed the Brotherhoods who are pledged to double their membership in 1953. Our sincere thanks come to these additional Brotherhoods who have returned their participation cards since that time:

St. John's Lutheran Brotherhood, Allentown, Pa.
Woman's Memorial Lutheran Brotherhood, Pulaski, Va.
St. Paul's Lutheran Brotherhood, Grafton, W. Va.
Messiah Lutheran Brotherhood, Bethlehem, Pa.
Trinity Lutheran Brotherhood, Bangor, Pa.
Florida Synodical Brotherhood
All Saints Lutheran Brotherhood, Baltimore, Md.
St. Paul's Lutheran Brotherhood, Postville, Ia.
First Lutheran Brotherhood, Norwich, Conn.
St. John's (Mayfair) Lutheran Brotherhood, Philadelphia, Pa.
Redeemer Lutheran Brotherhood, Houston, Texas
St. Matthew's Lutheran Brotherhood, Kenedy, Texas
Redeemer Lutheran Brotherhood, Atlanta, Ga.
Holy Cross Lutheran Brotherhood, Pawnee, Texas
Luther Memorial Lutheran Brotherhood, Quincy, Ill.
Trinity Lutheran Brotherhood, Bowmanstown, Pa.
St. Luke's Lutheran Brotherhood, Baltimore, Md.
Grace Lutheran Brotherhood, Lancaster, Pa.
Holy Trinity Lutheran Brotherhood, Troutman, N. C.
Trinity Lutheran Brotherhood, Columbus, Nebr.
Grace Lutheran Brotherhood, Shillington, Pa.
Salem Lutheran Brotherhood, Salisbury, N. C.
St. Peter's Lutheran Brotherhood, Creston, Nebr.
Salem Lutheran Brotherhood, Catonsville, Md.
St. Luke's Lutheran Brotherhood, Summerville, S. C.

St. John's Lutheran Brotherhood, Waterloo, Ont., Canada
St. John's Lutheran Brotherhood, Goliad, Texas
St. John's Lutheran Brotherhood, Nazareth, Pa.
St. John's Lutheran Brotherhood, East Riverdale, Md.
St. Martin's Lutheran Brotherhood, Maiden, N. C.

This Specific Project merits the prayerful consideration of every pastor and Brotherhood president. The challenging opportunity to bring your laymen into active service in your congregation is now before you. All you have to do to reach your goal is to ask each member of your Brotherhood to bring a friend to the Brotherhood Sunday service on October 18. If "each one brings one" your Brotherhood will double its membership and thereby earn a coveted place on the honor roll of Brotherhoods that are earnestly striving to enlist *all* of their laymen for active service for Christ and his church.

If you have not already done so, please complete and return this participation card — today!

To the ULCA Brotherhood
Stewardship Committee:

The Brotherhood of ....
Church

....
City State Pastor

will gladly cooperate with your Church-wide Stewardship project by endeavoring to increase our local Brotherhood membership by 100% before the end of this year.

....., 1953 .....
Officer

A. F. of L. B. Convention

THE FEDERATION MEETS IN LOUISVILLE!

Calling all ULCA pastors and laymen to register* and attend the

Fourteenth Biennial Convention
of
The American Federation of Lutheran Brotherhoods

Kentucky Hotel, Louisville, Ky.
October 30 - November 1, 1953

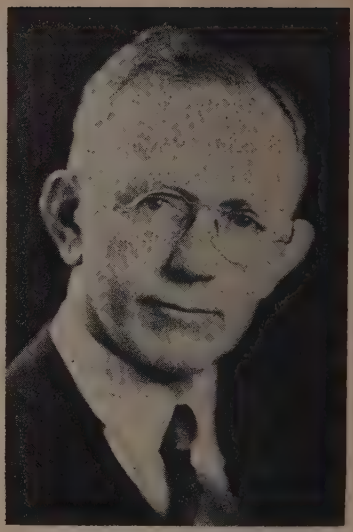
Convention theme:
"Sharing Christ Through Lutheran Fellowship and Missions"

* The A. F. of L. B. convention registration and hotel reservation blanks may be found on page 17 of this issue.

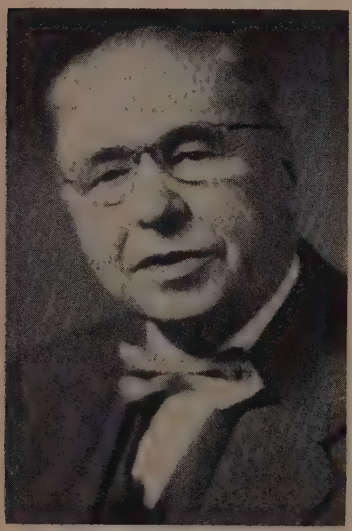
(*continued on next page*)

A. F. of L. B. Leaders

Adolph A. Hanson
Past Pres.—Augustana Lutheran Brotherhood
President—A. F. of L. B.



Judge Lawrence F. Speckman
Past President—ULCA Brotherhood
Past President—A. F. of L. B.
Member of A. F. of L. B. Governing Board
Chairman—Louisville Convention Committee



S. H. Holstad
General Secretary—A. F. of L. B.
Director—Lutheran Committee on Scouting

Convention Program

Friday Morning, October 30

8:00-9:00—**Registration**
Terrace Room, Kentucky Hotel
9:00—**Devotional Service**
9:30—**Formal Opening of Convention**
Greetings and Response
10:15—**Reports**
Officers and Committees
11:55—**Announcements**
12:00—**Adjournment for Lunch**
Arrangements will be made for a joint luncheon with speaker, and discussion of Brotherhood Topics for 1954.

Friday Afternoon, October 30

2:00—**Panel**
"Sharing Christ Through Home Missions," The Rev. C. Oscar Leonardson, Moderator
3:00—**Recess**
3:15—**Convention Business**
Nominations and Elections, and Adoption of Budget
5:00—**Adjournment**

Friday Evening, October 30

7:30—Brotherhood Clinic

The Rev. C. E. Johnson, Presiding
Practical demonstration of what happens in a congregational Brotherhood when properly organized and maintained, by Brotherhood of First Lutheran Church, ULCA, Louisville, Ky.

8:15—Address

"Sharing Christ Through Scouting"
Dr. Albert E. Iverson, Director of Protestant Relationships, National Council, B.S.A.

9:00—Boy Scout Exhibition

Saturday Morning, October 31

9:00—Devotional Service

9:30—Panel

"Sharing Christ Through Lutheran Fellowship," Earle W. Bader, Moderator

10:15—Open Forum

10:45—Convention Business

"Time and place of next convention"

12:00—Luncheon Meetings

Board of Governors, and Lutheran Committee on Scouting

Saturday Afternoon, October 31

2:00—Seeing Highlights of Louisville Area

By personally conducted tours of Fort Knox, the largest military reservation in the United States, Gold Vault, Lincoln Memorial Birthplace, Hodgenville, Ky., Old Kentucky Home, Bardstown, Ky., Zachary Taylor Tomb and National Cemetery, City Parks, Iroquois, Cherokee, and Seneca, eleven ULCA and five Missouri Synod Churches.

Saturday Evening, October 31

6:30—Fellowship Dinner, Kentucky Hotel

Adolph Hanson, Presiding
Dr. H. F. Kilander, Toastmaster

7:30—Installation of Officers

7:45—Address

Judge Luther W. Youngdahl
Formal Closing of Convention
Benediction

Reformation Sunday, November 1

10:45—Attend Worship Services in any Louisville Lutheran Church of Your Choice

Sunday Afternoon, November 1

3:00—Joint City-Wide Reformation Service

Sponsored by Louisville Area Council of Churches, Memorial Auditorium, Fourth and Kentucky.
Address by Dr. Conrad Bergendoff, President, Augustana Lutheran College, Rock Island, Ill.

The American Federation of Lutheran Brotherhoods is the recognized service agency of the Brotherhoods of the American Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church, the Suomi Synod, the United Evangelical Lutheran Church, and the United Lutheran Church in America. The present form of organization developed from the Lutheran Brotherhood of America, established in Des Moines, Ia., September 13, 1917, as an inter-synodical Lutheran war service agency.

Brotherhood in Action

by CHARLES F. BROBST

Too Much Clergy Religion!

LOOK AT the history of the Christian Church! When was it the weakest and the most corrupt? During which period was it strong, progressive and virile? What were the causes for these periods of decline or growth?

Historians may have different answers. The Christian student upon close study of the church movement must soon note that in the days of decline the clergy became too prominent in the life of the church. They dominated everything in the church. Decisions were made by them. Their word was final.

The local church absorbed most of the minister's time and efforts. Parish

needs called for all his attention. Missionary endeavors were poor or non-existent. The provincial outlook prevailed. Instead of growth and strength the church was marked by weakness and decay.

The dominance of the clergy in periods of the church's decline was not caused by an overabundance of ministers. In fact many more could always have been used. The church never had more pastors than it needed.

The real cause of the dark years in the church cannot really be attributed to the ignorance of the clergy. The pastors were not always trained as they might have been, but lack of adequate preparation was not responsible for the church's declining years.

The church was dominated by the Pharisees in Jesus' day. They laid down rules and laws to be followed. Their word was law.

Martin Luther found the church in a deplorable condition. The clergy was in control of everything. They were kings and priests. Nothing could be done without their consent. Religion was diluted and impure.

Ecclesiastical ceremony and clericalism caused John Wesley in England to rise in protest. Religion was a monopoly in the hands of the ministers. The church was going downward.

The church in Germany was weak in Hitler's day because the clergy had a monopoly on religion. In Russia the church practically died for the same reason. Religion left in the hands of the clergy weakens the very thing it is meant to strengthen. It is dangerous to leave all of religion to the ministers.

To be fair, let us ask, "Why was the clergyman so monopolistic and kingly in the church? What made him the figure he was?"

The dominance of the clergy in the church was really caused by the indifference of the laity. The decline of lay interest left the work of the church in the hands of the clergy. The less the laity did, the more responsibility was given to the ministers. When the laymen quit, the pastors carried on. When this happened the church declined.

The Reformation is characterized, like every other upsurge of church life, by lay action. The belief of the priesthood of all true Christian believers was revived. Its recovery has always meant restoration from death to life within the Christian community.

Too often the doctrine of the priesthood of all true believers means that nobody needs to confess to a priest. Instead of making confession to the priest, each can confess directly to God. It means more than that. Study the New Testament and you will realize that the early Christians made no distinction between the minister and layman. Each is important in the church. The one needs the other. None can carry on alone.

When the laity is most active the church is its strongest. As the laymen go so goes the church. That makes the work of the Brotherhood very important.

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A SUGGESTION

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Tithe and Talent

by LEONARD F. ASHFORD

THE WORD *tithe*, Biblical in origin, is perhaps one of the most misunderstood and therefore often misinterpreted by both lay and clerical members of the church.

The Bible clearly says that the tithe is an offering to the Lord equal to one-tenth of our income and that the practice of giving the tithe unto the Lord is good.

Among the laymen of the church, even active churchmen, we hear such expressions as: "Tithing? Since when does that word have any meaning in the Lutheran Church?" And again: "Tithing may be all right, but I feel it belongs to the wealthy." Others say: "I just don't see how ordinary people can give that much. Tithing is beyond me."

Not all members of the clergy believe in tithing as a method of giving, and, actually, many clergymen are unable to give as they would like to because of the inadequacy of their salaries.

On one occasion when I was asked to speak to a men's group about the benefits of forming a Brotherhood, the word *tithing* was used in the talk without a thought of completely developing the subject. I had not been introduced to the pastor, but I soon learned who he was, for as I finished my talk, a little, bristling, angry man walked up to me and shaking his finger under my nose, said: "Why did you use that unfortunate word *tithing* in my church? I don't like it and it has no place here."

Too often tithing is not liked for the same reason that giving to benevolence is pushed into the background and the result is that payment is made with what is left over after everything else has been paid.

One of the first questions that arises when tithing is discussed is: "How much is a tithe? Is it the percentage of all that I receive, or is it 10 per cent of my net income after taxes?" There are just as many earnest answers to these and many similar questions as there are people willing to discuss this most interesting subject.

In this matter of tithing there are no more important words to be taken into account in dealing with the subject than these: circumstances, proportionate, attitude, before God.

To say flatly as many leaders have said in the past, "Tithing is the first reasonable step," is to disregard the facts in many cases, for it must follow that if many pastors are unable to give one-tenth, there are many laymen who are also unable.

What then is the answer for those who would like to meet this challenge but have been unable because of circumstances?

Each individual considering

Mr. Ashford, Philadelphia, Pa., is a member of the ULCA Brotherhood Executive Committee.

practicing of Christian stewardship should carefully weigh all of his circumstances to see if in the use of the gifts of income and wealth, God has been fairly considered. Are there expenditures that, properly considered, are unnecessary and are perhaps the cause of our not being able to tithe? Is the attitude that we have toward the church and our obligations to the church, proper, and are we truly satisfied with our present method of giving?

The only possible way for each of us to arrive at a satisfactory answer is for us to prayerfully consider if we have given to God in proportion as we have been blessed. Would God be pleased with the consideration we have given him? Has God received a proper accounting of his many blessings to us so that if we had to face God we would not be ashamed?

In this effort to direct attention to the matter of our giving for benevolence, it is suggested that many may find encouragement through the method of proportionate giving.

Many who have used that plan have been enabled to grow with their use of the plan and have eventually learned to tithe. Still others, having reached the tithe, have gone beyond. Although the Old Testament teaches the use of ten per cent, we can understand that as circumstances change the proportion should be more than ten per cent.

In all cases, however, the problem of giving is surely personal, the answer being settled between the individual and God.

In this matter of tithing and Christian stewardship there are other things to be considered besides the mere giving of money. Unfortunately, there are those in our church who consider the giving of money as paramount and do or have done little else. In the work of the church, God does not expect us to say by word or attitude, "Oh, let George do it." As you well know, we have too few Georges to do the work that is to be done.

As expressed some years ago by Dr. Franklin Clark Fry, the foot- and handwork of the laymen of our church must be encouraged, for we move forward in proportion to the work of our people.

Finally, in addition to giving proportionately of our time to God's work, we must also use and exercise our talents. For to not use our talents is to lose them.

In conclusion we see that our *attitude* toward God and his church must be right, for if it is, we will be pleasing God with the use of our time, talents and goods which he has placed in our hands. We will have prayerfully considered all phases of our lives as they relate to God and his church. After carefully evaluating our *circumstances* we will have established a plan of Christian procedure for ourselves. In this plan the *proportionate* return to God of our gifts will bring a sense of having pleased God with our efforts. Although we realize we have not, nor ever will reach perfection, we can feel that we have moved forward and have received God's continued blessing.

Education for Living

by EARL S. RUDISILL

Goals in Personal Development

I CAN remember a man who, at the age of fifty-five, had not yet determined what his vocation should be. He was a drifter. Other people are drifters in the matter of personal growth —they have not made up their minds as to what kind of personalities they want to become. One ought to envision, as early as possible, ideals as to his own development. Are you content to become a bum, a Beau Brummell, or a mediocrity, or do you desire to realize more meaningful ideals?

Many worthy personal qualities might be catalogued, more than would receive attention. But here are a few Christian objectives toward which we may strive.

Devotion to Christ

Are we aware of God in our lives and in our world? Are we conscious of the presence of Christ? How strong is our loyalty to him and his cause? As we think such questions through to a conclusion, we will be able to gain a clearer idea of ourselves as understanding, devoted, courageous Christians. That is one aim toward which we ought to work, with the help of Christ.

Christian Character

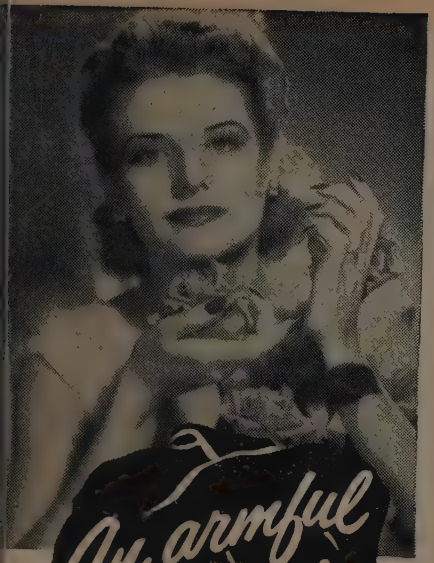
Should perfection in character be an aim? Or shall we compromise on some halfway achievement, partly Christian and partly pagan? To be sure perfection cannot be attained in this world, but unless the goal is set very high we'll wind up at a halfway point. At each period of life the goal ought to be as high as one can conceive it in a practical way, but it should be subject to revision from time to time, as we progress from one degree of excellence to another.

A Christian View of Life

Understanding of the Bible is the basis for a Christian philosophy of life. And that is the outlook one needs in order to live his best. Existentialism is a philosophy which says, "We exist, and so what?" Humanism ignores God and asserts that man is sufficient for himself. Naturalism regards all creation, including man, as a kind of mechanism, without spiritual significance. None but a philosophy with Christ at the centre is adequate for us.

Capacity to Help Build a Christian World

"Thy kingdom come; thy will b done on earth as it is in heaven. How many times we have prayed th petition! What have we been doin to bring about a fulfillment? W need an eagerness and a degree



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ability to help bring about a Christian civilization on the earth. William James wrote, "We create our own world." That was only partially true — James was one of the forerunners of present-day humanism. We need to be workers with God on this mighty project. The constituting of Christian homes is an important part of world-building.

Church Work

Are we carrying our part of the load in the work of the church? This task consists of church management, teaching, evangelism, public relations, all the local phases of the benevolent program of the congregation, and in many cases responsibility for some parts of that program in the church at large. Such a service calls for willingness and enthusiasm for the task, as well as capacity for doing the work.

How far do we measure up on these goals? What are we doing to improve our score? What other goals ought we to add?

Florida Brotherhood Officers

Officers of the Florida Synod Brotherhood are, left to right: Treasurer Fred Hoegner, Jacksonville; Secretary C. L. Thomas, Jacksonville; President Clyde E. Schneider, West Palm Beach; R. C. Corman, West Palm Beach; Vice President W. C. Heyl.

This group is planning to promote the Double Membership project.

"FRUITS OF FAITH" was the theme of the fourth annual Lutheran Laymen's Retreat sponsored by the Brotherhoods of the Wilkes-Barre and Pottsville Conferences of the Pennsylvania Ministerium, at Camp Greenwook, Hauto, Pa., on June 27 and 28.

THE REV. F. R. KNUBEL, D.D., president of the New York Synod, was the speaker at a special order of business at the 23rd annual convention of the New York Synod Brotherhood in Zion Lutheran Church, Utica, N. Y., on June 27.

Honest Men?

A small business man and his partner closed their office at noon one Saturday and went to a football game. When they were seated, one of them nudged the other and gasped:

"Gosh, Joe, we forgot to close the safe!"

"What's the difference?" asked the other. "We're both here, ain't we?"

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Romanism

by LAURENCE N. FIELD

Author

Dr. Laurence N. Field is a graduate of St. Olaf College and Luther Theological Seminary. He did postgraduate work at Union Theological Seminary, where he was awarded the M.S.T. degree. He served pastorates in Williston, North Dakota, and Kalispell, Montana. From 1941 to 1944 he was Dean of Religion and teacher of Bible, hymnology, and church history at Luther College, where he received the honorary degree of Doctor of Divinity. Since 1944 he has been the president of the Rocky Mount District of the Evangelical Lutheran Church. He is a contributing editor and writer for various Lutheran publications and author of the book, "Johann Sebastian Bach." Currently he is serving as a member of the commission on the Intersynodical Hymnal and Service Book that is being projected by Lutheran groups affiliated with the National Lutheran Council.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

The Roman Catholic Church is the largest, most thoroughly organized, most powerful, and most aggressive religious organization in the world today. It has its hierarchy in the capitol city of every nation, and its political-religious set-up in almost every state, province, city, and community. Its claims are boundless and open, and its resources seemingly endless. In the United States alone it now claims more than twenty-eight million adherents, all of whom are conscience-bound and under the jurisdiction of a hierarchy whose center

Aims

1. To discover the background out of which the present-day Roman Catholic Church grew.

2. To become familiar with some of the Roman Catholic teachings which differ from those of the Lutheran Church.

3. To see some of the good points of the Roman Catholic Church.

4. To determine the attitude which Brotherhood men should take toward the Roman Catholic Church and toward members of the church.

Worship

Hymn: "The Church's One Foundation" — No. 198 C.S.B., or No. 135 P.S.H.
Scripture: Exodus 31:1-8
Free Prayer
Special Music
Hymn: "Jesus, Thou Joy of Loving Hearts" — No. 354 C.S.B., or No. 264 P.S.H.
Topic
Hymn: "Jesus, Thy Name I Love" — No. 372 C.S.B., or No. 267 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

s in Rome, Italy, with the Pope as upreme head and ruler. Its organiation is so vast, its discipline so horough, its claims so inclusive, that is looked upon with fear and susicion by great numbers of people.

Historical Background

Certain basic historical facts about he Roman Catholic Church are acepted as indisputable by almost all achers and serious students of hisory. The Roman Catholic Church arted from the same background as he rest of Christendom. There is no pport, either Scriptural or historil, for the fantastic claims of divine rioriy made by Rome. The Christian hurch was born on Pentecost Day, Jerusalem. For a long time it conued to center there and was preded over by the Council of Apostles d their successors, conspicuous nong whom were Peter, Paul, John, d James. But all received their asgnments from the Jerusalem Coun. Gradually the church found its y as far west as Rome. There an portant church sprang up, but this urch at Rome was still only one portant center among the churches the ancient world.

As the Roman Empire gradually integrated, due in part to the reated barbaric invasions, the church Rome became ambitious to take place of the old empire. Meanile the church in the east and west e gradually drawing apart, and ally doctrinal disunity completed split, and the Eastern, or Greek holic Church, and the Western, or in (Roman) Church, came into existence. But it took five hundred years for the Western Church to assume a pattern and shape that we can recognize as the Roman Catholic Church. And it took another five hundred years to complete the process. Nor did this come about without resistance and even bloodshed. As political ambition, secularism, formalism, and clericalism grew, the simplicity and idealism of the early church were forgotten. Doctrinal innovations pushed the church more and more away from the Scriptures and apostolic traditions. In the centuries just before the Reformation the church presented a tragic picture of corruption and false doctrine. This was the situation when Martin Luther in 1517 nailed the Ninety-five Theses to the church door at Wittenberg and touched off the great Protestant Reformation, which led the church back to its apostolic base and the Holy Scriptures.

Even since then, while the Roman Church did have its counter-reformation, it has relinquished none of its fantastic claims. It still clings to strange and unscriptural doctrines, is exclusive and arrogant. The Pope still wears his triple crown, symbolizing his authority over heaven, and earth, and the lower regions. In 1870 a new touch was added when it was claimed that the Pope is infallible, and Church Councils were abolished.

Roman and Lutheran Teachings

The difference between the Roman Catholic Church and the Lutheran Church becomes very evident when we place side by side some of the

teachings of these two churches.

FINAL AUTHORITY ON SPIRITUAL MATTERS

The Roman Catholic Church teaches that the church is the final authority. The church is above the Bible. If the Bible disagrees with the church, what the church teaches is final. The Pope is Christ's representative on earth, the successor of Peter and the "rock" on which Christ builds his church.

The Lutheran Church teaches that the Bible is the final authority. The "rock" on which Christ builds his church is *professing Christians* who accept Christ as the Son of God, and Peter was merely an example of such confessing followers (Matthew 16: 16-18).

THE CHURCH

The Roman Catholic Church teaches that she is the only true church, and outside the Roman Catholic Church *there is no salvation.* Exclusion from this church means damnation, and marriage outside this church is living in sin.

The Lutheran Church teaches that "church" means all Christians in heaven and on earth. In its visible form on earth the church is found wherever the Gospel is preached and the sacraments are rightly administered.

CHURCH AND STATE

The Roman Church claims that the Vatican is the seat of all spiritual-civil government and has authority over matters of state.

The Lutheran Church claims no temporal power, but the church is to warn, advise, and guide the state on matters relating to morality or having spiritual implications.

THE CLERGY

In the Roman Church priests are a distinct order from laymen, on a higher plane, and possessing power to confer God's pardon on believers.

The Lutheran Church teaches that all persons are equal before God, regardless of their calling.

THE WAY OF SALVATION

The Roman Church declares that men are saved by *faith plus works.* The merits of Christ and the saints are stored up for believers and earned through such works as alms, sacrifice and prayers.

The Lutheran Church declares that faith alone is necessary for salvation. The believing heart is man's only way to receive God's gift of salvation.

CONFESSION

In the Roman Church confession is compulsory in order to communion. It must be made to the priest, who prescribes certain works to help atone for sin, such as repeating certain prayers, pilgrimages to shrines, alms-giving.

The Lutheran Church declares that confession may be directed to God through prayer without any intermediary.

SAINTS AND MARY

In the Roman Church Mary and the saints are not only honored but worshiped. Saints have special fields wherein prayers are offered. Mary has been declared sinless and given a status all but equal to that of Christ.

In the Lutheran Church honor of saints never reaches the stage of ayer, for no intermediaries are eded to approach Christ. Saints, spite of their virtues, are yet sin- rs saved only by the grace of God. ary is not considered sinless.

WER OF THE CHURCH

The Roman Church declares that power of the church comes down m above, passing through cardi- s, archbishops, bishops, and ests, to the people.

The Lutheran Church declares that leaders in the church derive their hority from grassroots Christians he congregations.

LIEF IN PURGATORY

The Roman Church teaches that ough the prayers of people who living, the souls of the dead may hastened from purgatory into radise.

The Lutheran Church insists that h in Christ is the only key to ven. What a man is and does in earthly life determines his destiny ond the grave. Only by God's ce in Christ is heaven given to any n.

Note: The above outline of the hings of the Roman Catholic and heran Churches is based upon pter 12 of the book, *Growth in ce, by* William M. Horn.)

Teachings and Life

What a man believes inevitably an effect upon how he lives. effect of the Roman Catholic hings outlined above upon the y life of Roman Catholics can een clearly in their actions. For instance, the teachings about "the church" lead earnest Roman Catholics to frown upon marriage with a non-Catholic. Should such a marriage take place it must be solemnized by a priest and the non-Catholic must sign pledges that children that may be born will be brought up as Roman Catholics.

A faithful Roman Catholic owes first allegiance to the Pope, and all other rulers are subordinate to the Pope and rule by his grace. Loyalty to the Pope and the Roman Church is therefore above loyalty to one's own nation and government.

Since the Roman Catholic Church is claimed to be the only true church and the only source of salvation, other churches are to be restricted and even exterminated wherever the Roman Catholic Church has enough power to do so. Freedom of thought is freedom to believe what the church teaches.

Since it is claimed that the Roman Church alone possesses truth, church schools must be established where this truth will be propagated, and the state as the servant of the church should make these schools not only possible but should provide financial support.

Since the Roman Church officially declares that the state should be the servant of the church, it is inevitable that it should seek dominance of the press, engage in lobbying, and exert clerical pressure upon government and politics and even employ boycott as a means of enforcing its will.

These are only a few of the many

outcomes of Roman Catholic teachings which make Protestants raise their eyebrows and wonder what the eventual outcome would be if the United States should become a Roman Catholic country.

Roman Catholic Virtues

It is not to be assumed that the Roman Catholic Church is without its virtues. We should not be blind to the many fine things about this church as we honestly point out what we consider to be her errors. The Roman Catholic Church has had a noble history, and even now possesses infinite possibilities for good. In spite of her aberrations from Scripture she is still a Chrstian church. Many of her members have been exemplary Christians in their private and public lives. They have set an example of church loyalty and respect for marriage which Protestants might well emulate. They have been generous in their giving and devoted in their service. They have taken a courageous stand against divorce and on behalf of the sanctity of marriage and the home. They have been determined in their opposition to atheism and communism. They have placed a high value on human life. Their priests and nuns have been heroic in their sacrifices. Their missionaries have labored endlessly in many countries. They have contributed greatly to architecture, liturgy, literature and the arts. They have succeeded in a remarkable way in indoctrinating their youth and holding their loyalty to the church. There is much that we might well learn from our Roman Catholic friends.

Attitudes toward Roman Catholic

What should be our attitude t ward the Roman Catholic Church ar those who belong to this church? Th following suggestions should be e larged as a result of the discussio by members of the Brotherhood:

1. While being fully aware of t errors in the Roman Catholic Churc we should yet acknowledge th church as a branch of Christendo

2. Whenever efforts are made to sert the supremacy of the church ov the state in material matters th should be strenuously opposed by Protestants.

3. Full religious freedom shou be accorded to Roman Catholics, without that we cannot safeguard own religious freedom.

4. The Roman Catholic Chu should be considered not only in light of what that church is like the United States and Canada, bu the light of what that church is in countries where it is the domin church.

5. In matters of morality, opp tion to common foes such as athe and communism, and support Christian virtues, Protestants Roman Catholics should stand sh der to shoulder.

For Discussion

1. What is the background ou which the Roman Catholic Ch grew? How long did it take for to develop the pattern and sh which we today recognize as Roman Catholic Church?

2. What are some of the m

eachings of the Roman Catholic Church, and how do they differ from he teachings of the Lutheran Church?

3. What should be the attitude of Lutherans toward the Roman Catholic Church and its members? (In this connection call for the three reports of three minutes each on the subject: "What I think of the Roman Catholic Church as a result of experiences with that church and its members.")

4. Are there areas in which Roman Catholics and Lutherans in the community can co-operate in giving expression to their Christian faith? (Red Cross, community chest, health clinics, disaster relief, etc.) How can such co-operation be promoted?

Suggestions for Action

1. Plan a further and more detailed study of the teachings of the Roman Catholic Church in contrast with the teachings of the Lutheran Church.

2. Make a study of the steps whereby the Roman Catholic Church succeeds in holding the loyalty of its youth, and try to introduce into your own congregation's life any of the elements of that program which are in keeping with Scripture and good democratic procedure.

3. Co-operate with members of the Roman Catholic Church in such public projects as establishing playgrounds, supporting Red Cross, promoting community chests, establishing health clinics, providing disaster relief, etc. In all such contacts bear testimony to your Christian faith.

4. Take steps to inform the young people of your congregation about the pledge they are expected to sign if they marry a Roman Catholic. Provide this information early enough so that your young people will be on their guard before an engagement takes place.

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Assignments for the Twelfth Meeting

In planning for the last meeting, under the theme, "Living Our Religion," every possible effort should be made to help members of the Brotherhood become familiar with the work and the charter of the United Nations. The following assignments may be made:

1. Request certain members to report on various aspects of the organization.

2. Ask one man to secure and display all possible material on the United Nations. Libraries can furnish valuable items. Requests for information can be addressed to The American Association for the United Nations, 45 East 65th Street, New York 21, New York, and the Department of Public Information, United Nations, Lake Success, New York. An excellent source is "The Yearbook of the United Nations, 1950." Special materials in the form of posters, charts, filmstrips, films, etc., are available. Requests for these items should be addressed to Special Services, Department of Public Information, United Nations, Lake Success, New York.

3. Invite students and visitors from abroad to participate in the meeting. In some places it would be possible to secure the services of personnel connected with the United Nations.

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Mission for Puerto Ricans

Papi. By Eleanor Hull. Friendship Press. 137 pages. $2.00.

Anyone who has walked along one of the streets of New York's Spanish Harlem, and who was probably half frightened by the experience, should read *Papi* in order to understand the point of view of the immigrant Puerto Ricans who are being jam-packed into one small neighborhood much too fast to allow any proper assimilation.

Main action centers around this teen-year-old Papi and his problems: his motherless family, crowded tenement quarters, resentment of school, near-implication with a dope-peddling gang, and distrust of the motives of the missionary, Mr. Farrel.

Secondary plot, concerning the efforts of Mr. Farrell to set up a mission, including youth activities, social services and the integrating of the people into "neighbors," is effectively co-ordinated with the story.

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though the author finally resolves
ne problems a bit too successfully,
aps, the situation is realistically
ented in an interesting and fast-
ng story.

ys and girls of junior high age
d surely enjoy the story, but any
p interested in home missions
might well read it for a better in-
into the status of these people,
are a challenge to our church
.

—Frances Mohr

●

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re is a legend concerning a layman
promised to build a badly needed new
rium for the church if permitted to
the construction plans secret until the
lay it was used. A big crowd came
and was seated near the door, one row
ime. When they were seated, the pews
automatically down to the front. The
s continued until all were seated. The
ner was so carried away by the occasion
e was just getting wound up well, in
rmon, at 12 o'clock. Sharply at 12:02
door opened, and the preacher dropped
ne basement.

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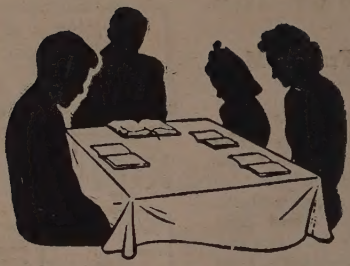

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